
Mr. *WATTS's*
SERMON
FOR
Reformation of Manners.

THE HISTORY OF
THE ROMAN

AND

REPUBLIC OF ROME

A 5.
SERMON

Preach'd at *Salter's-Hall,*

TO THE
SOCIETIES

FOR

Reformation of Manners,

IN THE

Cities of *London* and *Westminster,*

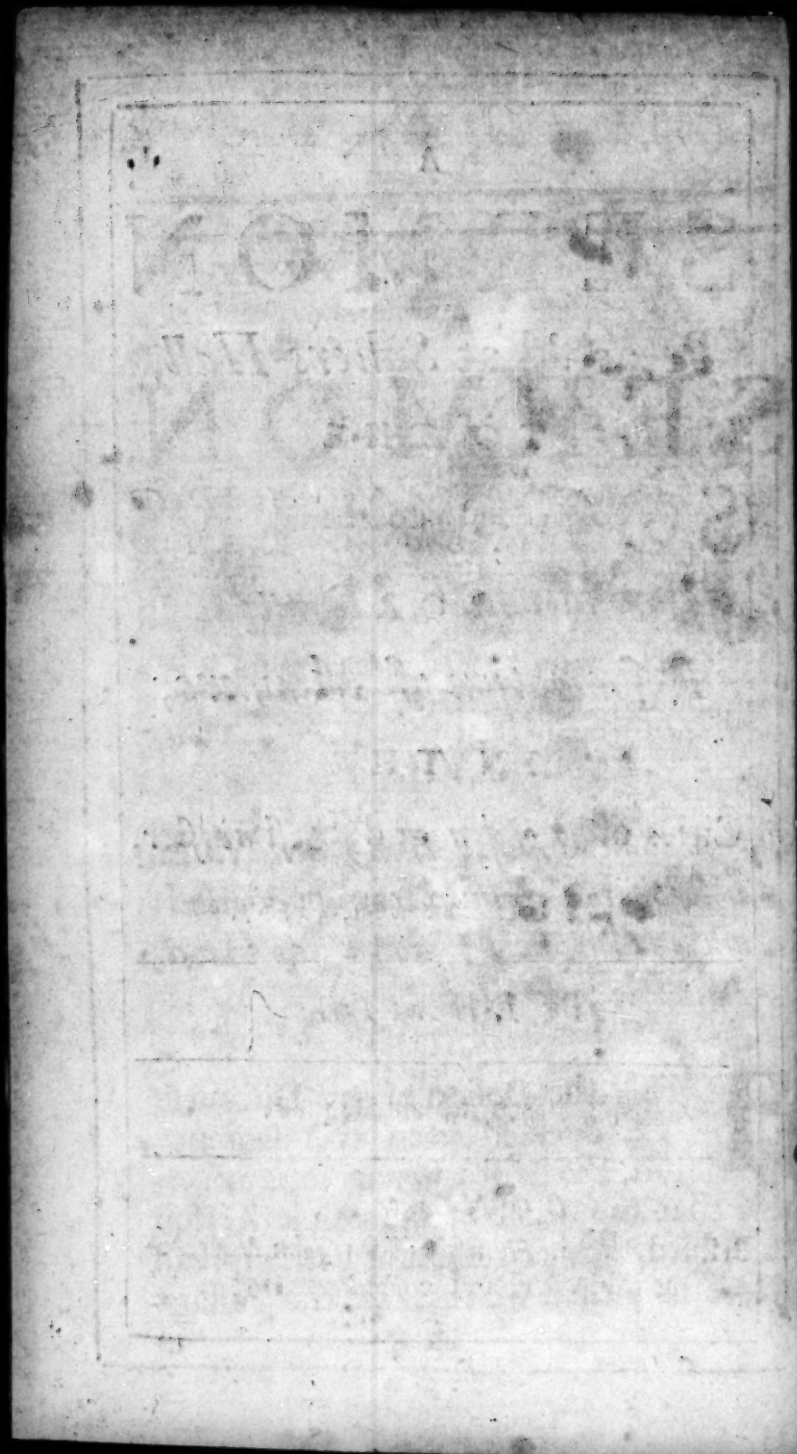
OCTOBER 6th, 1707.

By *I. WATTS.*

Published at their Request.

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S E R M O N

To encourage the
Reformation of Manners.

Exod. XVII. 11.

*And it came to pass, that when Moses
held up his Hand, Israel prevailed;
and when he let down his Hand,
Amalek prevailed.*

TH O' the Design of my Discourse
be derived from this Sentence
in the History, yet it is neces-
sary that the Scene of the whole Action
be drawn, and the Field of Battle spread
before us ; then we shall see this Passage

in its true Light, and the Discourse will proceed in a more regular Conformity to the Words; nor can I describe the Fight with *Amalek* so well as *Moses* has done: Let us read the Account which this ancient and divine Historian has given, beginning at the eighth Verse.

Ver. 8. *Then came Amalek, and fought with Israel in Rephidim.* 9. *And Moses said unto Joshua, choose us out Men, and go out, fight with Amalek: To morrow I will stand on the Top of the Hill, with the Rod of God in mine Hand.* 10. *So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur went up to the Top of the Hill.* 11. *And it came to pass when Moses held up his Hand, that Israel prevailed; and when he let down his Hand, Amalek prevailed.* 12. *But Moses Hands were heavy, and they took a Stone, and put it under him, and he sat thereon: And Aaron and Hur stayed up his Hands, the one on the one Side, and the other on the other Side; and his Hands were steady until the going down of the Sun.* 13. *And Joshua discomfited Amalek and his People with the Edge of the Sword.* 14. *And the Lord said unto Moses, Write this for a Memorial*

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in a Book, and rehearse it in the Ears of Joshua : for I will utterly put out the remembrance of Amalek from under Heaven 15. And Moses built an Altar, and called the Name of it Jehovah-nissi, (i. e.) The Lord is my Banner. 16. For he said, because the Lord has sworn, that the Lord will have War with Amalek from Generation to Generation.

NOT only the Ceremonies of the Jewish Church, but the Civil Affairs of that Nation in many Instances were typical of the Christian State: Their Release from the House of Bondage, and their March thro' the Wilderness to Canaan was a Shadow of our Rescue from the Slavery of Sin, and our Travels thro' this Desart-World to the Heavenly Country. Their Rebellions and Murmurs, their fiery Serpents and destructive Plagues which swept them away by thousands were but a Figure of our Sins and Sorrows, our Backslidings and divine Judgments. This is evident to those who will read and believe what St. Paul writes to the *Corinthians, Ep. 1. Chap. 10.* Where, after he had briefly recounted their Transgressions and Punishments, he asserts,

ver. 11. that all these things happened unto them for Examples, or Types, as it is in the Original ; or these things fell out typically, τυπικῶς, as the *Alexandrine Manuscript* in the Royal Library bids us read it ; and they are written for our Admonition, upon whom the Ends of the World are come.

The Enemies they met with in their way represent those Sinners that vex the Christian Church in its Journey through this mortal State ; and *Amalek* may well figure out the biggest Impieties, the most daring and profane Wretches, against whom it concerns a Christian to make his utmost Efforts : For these were the People that came first out against *Israel*, just after their Escape from the Hand of *Pharaoh* : They came out with Violence and without any Provocation ; they were those against whom the Lord swore he would have everlasting War, v. 16. or such whose Hand was lifted up against the Throne of the Lord, (as some translate this Phrase.) 'Tis a Description of Sins and Sinners of a bold and impious Character, that fight directly against Heaven and Holiness, against the Light of Nature and the Laws of God and

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Nations : Such as the Lord hath resolved that the *Remembrance* of them shall utterly be blotted out, *ver. 14.*

'Tis against such Iniquities and such Transgressors, Immoralities and Wickednesses of the biggest Size that you have taken up Arms, who appoint and attend this Season of Worship ; and my Soul shall rejoice if ye may be this Day animated to pursue the War.

Now let us take a Survey of the several Persons that are plac'd in their proper Posts and Offices in this Warfare against *Amalek*. Here is *Moses*, *Aaron*, and *Hur*, *Joshua*, and the chosen Men of *Israel*.

Moses the Law-giver, the Supreme Magistrate : *He was King in Jeshurun when the Heads of the People and the Tribes of Israel were gathered together, Deut. 33. 4, 5.* He gave Orders to *Joshua* to fight the *Amalekites*, while himself stood on the Top of the Hill, with the Rod of God in his Hand. This may be called a Rod of Authority and Command, whereby his Orders were continu'd : It was a Scepter in the Hand of *Moses*, and the most powerful one that ever was held by a Prince : It was a Rod for Signal, like an Ensign or Banner, to encourage
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the Soldiers : It was a Rod of Faith, for by Faith alone it could produce Wonders, Wonders of Destruction upon *Egypt*, Wonders of Division upon Rocks and *Red-Seas*, Wonders of Deliverance for *Israel*, and all this without any natural Force of its own ; for it received all its Power from Faith, and from the Presence of Divinity with it. It was lifted up constantly from an eminent Place where *Moses* stood, whence the holy Army might see it, and obey Orders, and renew their Courage in Battle. Tho the Hands of *Moses* seem to have been lifted up alternately, and not together, yet because *the lifting up of the Hands* sometimes in Scripture signifies *Prayer*, therefore the constant Fervency of Intercession may be also implied here ; and no doubt but these earnest Requests to Heaven which this Man of God offered upon the Mount while the People were fighting below, had a mighty Influence on the Labour and Success of the Day.

Blessed be God, we have a *Moses* in the midst of us on the Top of the Hill, a Queen of a Manly Soul upon the Throne of our *British Israel* : She has by her

Royal

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Royal Proclamations given Order to fight with *Amalek*, to oppose and suppress the Armies of Iniquity: She still holds up the Rod of Command; and it may be well called the Rod of God, not only because all Authority is deriv'd from God as the Original Source of Government; but because here it is held up in his Quarrel too. It shall be called a Rod of Faith and of Power, for it has wrought Wonders at a Distance: This the Fields of *Blenheim* witness, and the Plains of *Ramillies*; Wonders of Rescue for the *German Empire*, and Wonders of Liberty for Mankind. Her Hand is still stretch'd out against the Enemies of Heaven at home and abroad; and we have still Reason to believe, that 'tis lifted up in Addresses to Heaven by Faith and Prayer, that all the Adversaries of the Lord may be overcome. O may her Life be precious in the Sight of the Lord, and guarded by the Angel of the Covenant, as the Life of *Moses* was! May her Days be many, as the Days of *Moses*! *Deut. 34. 7.* May her Eye never grow dim to the true Interest of our *Israel*, nor her natural Force and Resolution to fight the Battles of the Lord be ever abated!

Aaron

Aaron is the next Person mention'd here, *Aaron* the High-Priest, tho perhaps he was not at this time invested with that Office, yet being design'd for it, we may take him now under this Character; he was to assist *Moses* in bearing up his Hand on the one Side, as *Hur* on the other: We have also the Ministers of the Gospel in our Age attending this holy Warfare: Those whom the Favour of her Majesty hath advanced near to her Royal Person support her Hands in this Design, encourage her Zeal to lift up this Standard against Sin, and assist her to pray for Victory: Nor are these who lye at a Distance from the Throne, but still within the Verge and Shadow of its Protection, less zealous in their Assistance of the War, or less fervent in Pleading with God for Success. O may our *Aarons* never grow weary of encouraging the Work of Reformation, and giving their utmost Aid to the pious Designs of our Supreme Magistrate! May they still revive and quicken the languishing Diligence of all that have engaged in the same Cause! And wheresoever Men are join'd in Societies, to build the House of
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God, or to demolish the Houses of Satan, there let it be always said, that *with them are the Prophets of God helping them*, Ezra 5. 2.

Hur follows the mention of *Aaron*, and his Post is to support the other Hand of *Moses* against *Amalek* : His Character seems to be a prudent Man, and a considerable Counsellor, *Exod. 24. 14.* when *Moses* left the Camp of *Israel* for a Season, *behold*, (saith he to the People) *Aaron and Hur are with you ; If any Man have any Matters to do, let him come unto them.* The Rod of Power lifted up by the Civil Magistrate must be well manag'd by the Hand of Zeal, and the Hand of Prudence. Ministers and Counsellors are the Supports on each Side to exhort to the Work, and advise the best Methods of Performance. All Persons and Societies that are contriving Means of Reformation, fall under the Character of *Hur* ; such are those Gentlemen who have form'd a Scheme for carrying on War with Sin and Sinners, and brought their Methods to a Regularity and Consistence ; they have made the Execution of them practicable, and much easier than at first. Our Praises are due to the
God

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God of Wisdom that such Men are found in the Nation, that *the prudent Man is not cut off*, nor the *Counsellor perish'd from amongst us* : O may their pious Consultations be continued in their stated Sessions ! May they be executed with daily Vigour, and attended with growing Success !

Joshua is the chief Person concerned in the Execution of these Orders of Battle against *Amalek* ; he ventures into the Field, and fights the Enemy. The inferior Magistrates of every kind and degree bear a Resemblance to his Office, and should wear the Image of his Spirit ; Courage and Resolution becomes each of you that act according to the several Ranks of your Authority ; fear not the Rage nor the Threats of *Amalek*, of the most profligate and haughty Sinners ; remember you have the Warrant of *Moses* for what you do : the Supream Magistrate ceases not to lift up the Rod.

The Chosen Men of *Israel* are the last Character I take notice of here ; They assist *Joshua* in the Performance of his divine Orders ; such are those brave and generous Spirits (whether of larger or meaner outward Circumstances) who pursue

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are pursue Sin and Sinners with the Peril of
their Lives, and lead them captive to
Courts of Justice that they may be pu-
nished. In vain had *Joshua* received his
Commands for Battle, if no Man of *Is-*
rael had ventured into the Field to assist
him; had he went alone, perhaps he
might have slain a few Enemies, and
then perish'd himself; In vain would a
Magistrate attempt to suppress a Nation
of Sinners if he had none to aid him;
but few, very few can come under the
Notice of his own Eyes, and by the Fear
of Numbers he might well be discour-
rag'd from punishing those few. If there
were none to discover the Enemies, or
to guard himself, he could scarce fulfil the
Sentence of the Law against them; but
when *Moses*, *Aaron* and *Hur*, *Joshua* and the
Chosen Men, all stand firm and maintain
their Posts, then *Amalek* is discomfited,
and a Nation of Sinners rooted out.

There was a Time indeed when *Mo-*
ses upon the Banks of the *Red Sea* said to
the People, *Stand still and see the Salvation*
of the Lord, *Exod. 14. 13.* And they stood
still, and the Salvation appeared: But
God doth not always work Miracles of
Deliverance without the Use of Instru-
ments:

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ments : Here *Joshua* and *Israel* are required to take up Arms for their own Defence ; and if the Captains or the Souldiers had fled from the Battle, *Amalek* had prevailed as well as if *Moses* had ceas'd to lift up his Hand. I may venture then to lay down this great Truth as the Foundation of my following Discourse.

WHEN a War with Sin is begun in a Nation, it must be carried on without ceasing, or Iniquity will prevail. Every one must stand to his Post and fulfil his Charge, lest the Troops of the Reformation be routed, and Sin with all its Legions overspread the Country.

To render this Proposition more evident to the Mind, and more powerful over the Will, I shall take this Method. (1.) Prove that Sin will prevail, if the War be neglected which you have so happily begun, and carried on thus far. (2.) Set before you some of the dreadful Consequents of prevailing Iniquity. (3.) Remove the Discouragements that may be ready to make your Hands hang down in this Work. (4.) By a few encouraging Hints endeavour to raise any that are sinking, and to strengthen all your Resolutions in this glorious Service to God and your Country.

First,

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First, We may prove that Iniquity will prevail if the War be neglected by these three Considerations.

I. Consider that the Nature of fallen Man is turn'd aside from God, averse to all that is holy, and prone to Wickedness: And if Divine Grace doth not renew the Heart, the Life will grow old in Transgression, and abound in Guilt. Where the Root is Bitterness, and the Tree Vice, every Branch that is not cut off will increase and multiply in Fruits of Poyson and Death; for *a corrupt Tree cannot bring forth good Fruit*, if we believe the Words of our Saviour, *Luke 6. 43.* And St. Paul affirms, that *evil Men wax worse and worse*, 2 Tim. 3. 13. *Conceived in Sin, and shapen in Iniquity*, is our original Character, *Psal. 51. 5.* And Infants go astray from the Womb, as soon as they be born, *speaking Lies*, *Psal. 58. 3.* Sin enlarges it self with the Stature, and gets Strength with Age; and where there are no Methods of Check or Restraint, the Children of Adam grow up to Giants in Wickedness. Our daily Observation confirms the Divine Remark of Solomon, *Eccles. 8. 11.* *Because Sentence against an evil Work is not executed speedily,*
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therefore the Heart of the Sons of Men is fully set in them to do evil: The late Discourse on these Words demands my Review, and I think it may deserve yours.

Besides, while Man is unregenerate and under the full Dominion of Sin, he takes occasion from the Blessings of Heaven to increase in Wantonness. Peace and Plenty are abus'd to excite Luxury and Lust; and the Mercies of God are turn'd into Weapons of Rebellion to fight against him. 'Tis the Nature of some Serpents to turn the sweetest Food they eat into Venom; and where distemper'd Humours reign in the Body, the richest Provisions nourish the Disease, and advance the Mischief. Such was the Sin of Sodom; I mourn that in our Nation we have any Reason to say our Sister Sodom. Let us read Ezek. 16. 48, 49, 50. with Fear and Trembling. The Lord swears concerning a City that had as many outward Characters of Holiness upon it, as London can pretend to, that she had rival'd and exceeded that lewd and infamous People. *As I live, saith the Lord God, Sodom thy Sister hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters. Behold this*

was the Iniquity of thy Sister Sodom, Pride, Fulness of Bread, and abundance of Idleness was in her and in her Daughters, neither did she strengthen the Hand of the Poor and Needy: And they were haughty, and committed Abomination before me; therefore I took them away, as I saw good. O that the Provinces of Great Britain may never follow the vile Example! That London had never known her Sins, or may root them out speedily, lest she be Partaker of the same fiery Vengeance!

II. Consider the abounding of Iniquity before you began this Work of Reformation, and this will convince you that it will abound again if the Work cease. Tho perhaps some particular Sins were not so much talk'd of before, yet Sinners of various kinds were much more numerous, more publick and more shameless. The Streets rung with Oaths and Blasphemy; The Taverns were nightly Witnesses of Lust and Drunkenness; Open-houses of Abomination were maintain'd with many Inhabitants, and the Fields were polluted with Lewdness in the very face of Heaven, in the sight of the Sun or Stars. But those who have been engag'd in cleansing this Sink of Sin,

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and driving impudent Crimes into dark Corners, those who have fought against the Powers of Darknes with so great Success; can inlarge on this Reflection plentifully: You may most effectually convince your selves, that Crimes will grow numerous and shameless again, if you forbear the Prosecution.

III. Consider that Sinners are provok'd and irritated by War proclaim'd against them; their Rage is double, and they will use their utmost Efforts to Revenge by augmenting their Forces and their Crimes; Poor Revenge, that rebounds against themselves with fiercer Violence, and shoots the Sting deeper into their own Hearts; that treasures up more Wrath for their own Souls, and bigger Measures of Damnation! Praised be the Lord, that this their Rage is impotent, while the Men of Reformation maintain the War; *Tho the Wicked joyn hand in hand, yet they are not unpunished, Prov. 11. 21.* But you have awaken'd their Malice, so that you must expect abounding Villanies, if you cease to resist them.

Some foolish Men indeed have unjustly made this your Reproach, and cry

out,

out, " 'Tis you have provok'd them to
 "break out into unknown and uncommon
 " Wickedness, by shutting up all the Ave-
 "nues of common Sins. But this is a
 Charge very hard to be proved; for 'tis
 possible that the same Wickedness was
 practis'd before, tho discover'd but of
 late by your Industry and Courage. The
 Rising Sun must not be charged with
 the Scenes of Blood and Murder, which
 it only reveals. Besides, were such Sins
 seldom committed before, yet it does by
 no means follow that Reformation is the
 Cause of 'em now: I believe there were
 no Reformers in *Sodom*; or if there were,
 surely *Lot* must be one: Now *Lot* would
 once have permitted a common Sin, but
 this did not restrain the People from their
 mad Pursuit of unnatural Violence. Af-
 ter all, if this Accusation were true, yet
 I would ask these Men who reproach
 you thus, whether they themselves would
 freely indulge and cherish the Eggs of a
Cockatrice in their House, lest while they
 are crushing them, now and then a Scor-
 pion should creep out, or a fiery Serpent
 fly abroad? Would they themselves wil-
 lingly sleep with a Nest of Hornets in
 their Bed, lest by rousing them they

should stir up their Rage, and make their Stings more angry and venomous? Is it not far better to disturb the Nest, that they may be unstung and destroy'd for ever? but when the Nest is disturbed, you must not sleep till you have destroy'd them; Remember they will give you no Quarter, and therefore you must give them none.

The *Second* thing propos'd, is to show you what will be the dreadful Consequents of prevailing Iniquity: But what Tongue can sufficiently describe them, or what Ears endure the Description? When Sin reigns and triumphs over a Nation, the Consequences are fatal and infinite, ruinous and everlasting. The Destruction extends far, it reaches to the Flesh and Spirit, it involves Posterity with the present Age, and has a terrible Influence upon all the Evils of the World to come; If we take but a little Prospect of a few of them, it may serve to awaken our Fear, and provoke our drowsy Zeal to Activity that we may prevent them.

I. Great Dishonour to the Name of God, and perpetual Affronts to the Divine Majesty will abound amongst us.

If

If *Amalek* prevail, the God of *Israel* will be blasphemed. If the Authority of Man and human Punishments, which are visible and sensible, be not employ'd to restrain Sinners, they will grow up to a Contempt of the Authority of God who is unseen, and despise his most awful Threatnings ; and because their Execution is delay'd, his Law will be hourly and impudently violated : If Magistrates who behold Wickedness will not punish it, the all-seeing Eye of God will be call'd in question, and his Judgment-Seat disbelieved ; *How doth God know,* (will the Wicked say) *can he judge thro' the dark Cloud ? thick Clouds are a Covering to him that he seeth not, and he walketh in the Circuit of the Heavens,* that is, afar off, above us, and takes no Cognizance of our Actions, *Job 22. 13, 14. the Fools will say in their Hearts there is no God, Psal. 14. 1.* Then by Degrees his Providence will become a Jest, and all his invisible Terrors a Matter of Derision. Now who is there of us willing to have our Bars filled with such Language of Hell, with publick and loud Curles against our heavenly Father, our Redeemer, and our Sanctifier ? Can we

bear to have all that is sacred and divinely dear to us, exposed to Mockery? All that we infinitely value, named with Contempt? All that we fear and worship treated with Insult and Ridicule? When God's holy Name and Attributes are made the Song of the Drunkards, our Hearts may grieve within us, and our Consciences will smite us inwardly with a sharp Reproach, that we never assisted the Reformation: While Rivers of Tears shall flow down your Eyes, your Lips will take up this doleful Reflection, "Alas! how much Share have I in the Guilt of these wild and open Blasphemies of my God, because I never did any thing to prevent them!"

II. Universal Difficulties and Discouragements will attend the Practise and Profession of Piety; for the more Men improve in Wickedness themselves, the more will they hate all Appearance of Religion in others; *and they that will live godly in Christ Jesus shall be sure to suffer Persecution*, 2 Tim. 3. 12. *when the Fools have said in their Hearts there is no God, they will eat up his People as they eat Bread*, Psal. 14. 4. All religious Discourse shall be banish'd from Conversation,

tion, and be put out of Countenance with bitter Raillery: this indeed is already too frequent, and pious Conference is almost forbidden amongst us; but if Sin further prevail, Godliness will be afraid to appear in any of its Forms; Virtue must hide its Head, and Religion will be driven into Corners. Profaneness has grown so bold these forty Years and more, that a *Saint* has been a Word of Scoff and Reproach; in due time every thing that looks serious will become a Scandal, and if there be any righteous *Lots* amongst us, their *Souls will be vexed with the impure Conversation of Sinners*, 2 Pet. 2. 7, 8. A Man shall hardly be able to attend upon the publick Worship of God, but he must receive Abuses in his way thither; *the high-way of Holiness will be unoccupied, the Travellers to Zion will be forced to walk in By-paths*, and the Frequenters of the House of God will *cease in our Israel*, Judg. 5. 6, 12, 13. but I hope our *Deborah is risen, she is risen a Mother in Israel* to prevent it: *Awake, awake, Barak, arise every Son of Courage and Authority, every Man of Prudence and Zeal, arise, and lead this Captivity captive; the Lord make you to have Domi-*
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nion over those mighty Iniquities that would destroy all Religion!

III. From the Discouragements that will attend on the ways of God, a great Decay of Piety will ensue among some of the serious Professors of it: Continual Molestations will weary out the Spirits of Christians in a great Degree, *and because Iniquity abounds the Love of many will wax cold*, Mat. 24. 12. Now who of us is willing to bear this Self-Reflection, “ Religion is almost driven out of the
 “ Land, and I have done little to keep it
 “ in : Godliness is baffled and lost, and I
 “ had not Courage enough to stand up for
 “ God amongst the Men of Reformation:
 “ *Amalek* has beaten *Israel* out of the Field,
 “ and I never drew Sword against that
 “ cursed Nation ; or when I had struck
 “ a Stroke or two I laid down my Arms,
 “ and suffered *Amalek* to prevail.

IV. 'Twill be a Scandal to our Country to suffer Sin to grow rampant and sovereign in the midst of us ; we shall bring a Scandal upon the Gospel that we profess, and a Dishonour upon the holy Name of Christians that we bear : If the Sins of Heathenism multiply amongst us, we shall be a Reproach to
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the Christian Faith. Have we no Tenderness for the Name of Christ? Shall we permit him to be accounted a Minister of Sin by suffering the Works of the Devil, which he destroy'd, to be built up again by bold Transgressors? Bold Men indeed, that sin against the Light of Nature under the shining Revelations of Grace! In vain have we been fam'd for Light and Knowledge, in vain for Piety and experimental Godliness in the Days of our Fathers; but now we shall grow a By-word among the Nations, and an impure Proverb: *He swears like a Briton, He's as drunk as an English-man, as lewd and profane as a Londoner*: Surely it will not be very grateful to our Ears, if such odious Forms of Speech should arise in Neighbour-Kingdoms. *Righteousness indeed exalteth a Nation, Prov. 14. 34. but Sin is a Reproach to any People.*

V. Not Reproaches only will attend us, but real and multiply'd Mischiefs will afflict our civil Interest, publick and private. The publick Affairs of a Nation must suffer certain Detriment where Wickedness roves loose and unrestrain'd: If the Flood-Gates of Sin are open'd, Confusion will rush into the Government like

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like a Deluge. Men that break the Bonds of Natural Religion and of Morality without Controll, will grow lawless and ungovernable: When the Yoke of a God and of natural Conscience is shaken off publickly, the gentleſt Yoke of Man will not be long endured; they will ſtand at Deſiance with the beſt of Governments, they are fit Tinder to receive every Spark of Ambition, they are ready for Infurrection and publick Tumult: 'Tis not Religion, but wild Enthuſiaſm or Immorality, that ſow the Seeds of Treason, and turn Subjects into Rebels. If I might addreſs any of the inferiour Governours of the Nation, I would ſay, Are you willing that your Authority ſhould be mock'd, and your Forms of Power and Juſtice be made a Laughing-ſtock? Are you willing that your Seats of Judgment ſhould be inſulted and thrown down? If not, ſee that you maintain them, by pronouncing Sentence upon the Wicked, and take Care that it be executed; let it be done with Speed, leſt the Contagion of Vice ſpread amongſt Numbers, and grow too mighty to be ſubdu'd: Wickedneſs burns as the Fire, and ſometimes it flies ſuddenly thro'

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a Community, as a Flame thro' the Trees of the Forest, or thro' the Buildings of a City, if timely Care be not taken to extinguish it ; It spreads like a young Gangrene, if the Limb affected be not cut off the vital Powers will quickly be too weak to resist the growing Mischief. Let Justice be exercis'd toward bold Transgressors, for Justice sometimes *preserves the King* as well as *Mercy and Truth* ; and tho' *his Throne* is said to be *upholden by Mercy*, yet a wise King scattereth the Wicked, and bringeth the Wheel over them, Prov. 20. 26, 28.

Private Families and particular Persons will very sensibly suffer in their Health, in their Estates, and in other Comforts of Life, if Iniquity abound. *Whoredom, Wine and new Wine take away the Heart*, Hof. 4. 11. that is, wast the Understanding of Men, and turn them into Fools and Idolaters, as the next Words explain it ; which in our Language signifies, that Lust and Drunkenness weaken the Minds of Men, blind their Consciences, and make Atheists of them. I need not mention the *Wound and the Dishonour that such Sinners shall get, and the Reproach that shall not be wiped away,*

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away, Prov. 6. 33. for the foregoing Verses speak something more dreadful, *The Adulteress will hunt for the precious Life*; he that practises this Sin *lacketh Understanding, for he destroys his own Soul*, ver. 26, 32. Fathers, what will you say when you see your Children debauch'd in their Principles, and ruin'd by Uncleanneſs? When you find Atheiſm prevail in their Hearts, and Irreligion in their Lives? When they break the Bars of Paternal Government, and will no more be reprov'd? When they over-leap all the Fences of restraining Grace, and make haſt to Perdition? This they have learnt of thoſe evil Companions whom you never endeavour'd to reform by juſt Punishment. What will you ſay, Fathers, when you follow your Sons to an untimely Grave, and Putrefaction enters into their Bones before the Season; you that never did any thing to ſtop this growing Plague among thoſe who have infected your own Children? What will you ſay, Fathers, when you ſee your young Heirs, now grown up to the Size of your Hopes and Wiſhes, ſeiz'd and drawn away to Execution and the Gibbet, for Crimes which you never took
Care

Care to suppress in other Men? Mothers, what will ye say—But I must forbear to address the tender Sex in such Accents of Prophetick Sorrow; To present your Eyes with such Prospects as these, would touch your Passions too sensibly, 'twould make the Wound in your Souls too deep, and melt you into Tears; Let a Glympe of such mournful Scenes excite you to contribute something towards the general Reformation. Ye wealthy Citizens, the Time may come when you shall be scarce secure in your own Dwellings, but be robb'd of your Treasures by nightly Villains that will satisfy their Lusts by Rapine, and make Provision for their Flesh by Plunder and Violence: You will confess the Judgment of God is just in it, tho the Sin of Man be great; for that you never gave one Penny to carry on the Wars of the Lord with *Amalek*: The *Amalekites* have now fallen upon you, and rifled you of many a Pound.

VI. Fearful Judgments from God will ensue; for the *Wrath of God* will be reveal'd from Heaven sooner or later against all *Ungodliness and Unrighteousness of Men*, Rom. i. 18. Fire and Brimstone may come down upon an Island as well as upon

on the Cities of the Plain ; other Countries are capable of burning Eruptions, besides *Naples* and *Sicily*, and the Dominions of Anti-Christ ; With the Breath of his Mouth the Lord can raise an Earthquake that shall sink *Great Britain* into the Sea, and it shall be found no more. Perhaps God may be now (as it were) arguing the Case as with *Ephraim* and with *Israel* of old, *Hof. 11. 8. How shall I give thee up, London ? How shall I deliver thee, Westminster ? How shall I make thee as Admah ? How shall I set thee as Zebaim ?* (which were Twin-Sisters of *Sodom* and *Gomorrhah*, and involv'd in the same Vengeance, *Gen. 14. 8. & 19. 24, 25.*) O that the Heart of the Lord may be turned within him, and his Repentings kindled together, that he may not execute the Fierceness of his Anger ! Yet let not us say Peace to our selves, if unrestrain'd Villanies abound amongst us : Why should *England* be so fond and partial to it self, as to believe that it shall be privileg'd by Heaven above all Kingdoms in all Ages ? Why should we flatter our selves that we only shall be indulg'd to sin with a high Hand, and without Punishment ? We hate the Doctrine of *Indulgences*, and yet

we

we act as under the Influence of such a Perswasion. Shall the Countries around us drink of the Cup of his Indignation with various Mixture, and we still be excus'd from tasting? The Lord of Hosts has many Armies of Judgment and Desolation at his Command; The Variety of Plagues on *Egypt* is not a thousandth Part of his Artillery, nor of the kinds of Terrors that are treasur'd in his Magazines; He can draw his Sword of Pestilence, and give it this Commission; *Go and slay a third part of Men*; He can send the Sword of our Enemies amongst us, who will neither spare nor pity; He can let *France* in upon us like a Flood, and *Lewis* the *XIVth* will be as zealous a Servant of the Lord in such Work, as *Nebuchadnezzar* was when God sent him to punish *Jerusalem* and the Nations, *Jer.* 25. 9. When the *French Dragoons* insult us, and our Necks are put under the Feet of our Enemies, we may then perhaps remember and repent that we did not arise for the Lord against Evil-doers, and tread down the Enemies of his Holiness.

Or if the Thunders of God lye still for a Season, and his Lightnings be not kindled;

dled; If Plagues and Famines, and Foreign Armies be restrain'd from our Coasts, and Peace and Plenty dwell in our Borders; God has Judgments of a severer kind to inflict upon us, tho they are more silent and less affect our Senses. He can give us up to the Lusts of our own Heart, and send Judicial Blindness: He can consign us over to the Power of Satan, to our beloved Lethargy and spiritual Death; He can suffer the Devil to fear our Consciences, and to inspire us from Hell to *work all Uncleaness with Greediness*; Our Understandings may be sold into the Hands of strong Delusions, and the wisest of us be left to believe a Lye; or God may continue the Messengers of his Gospel in the midst of us, but give them a new Commission, even that which he gave to the Prophet *Isaiah* for *Israel*, that a Curse shall attend our Exercises of Divine Worship: A Drop of this sort of Vengeance lighting on us will turn our Eyes into Darknes, and our Hearts into nether Mill-stones: and after all this his full Indignation may be pour'd out upon the Land, in most sensible Instances, *nor his Anger be turned away from us, but his Hand stretched out*

still

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still. Thus he dealt with the Jews his own People ; let us read it and fear the Parallel ; *Isa. 6. 10, 11. Go, make the Heart of this People fat, and make their Ears heavy, and shut their Eyes : lest they see with their Eyes, and hear with their Ears, and understand with their Heart, and convert and be healed. Then said I, Lord, how long ? And he answer'd, Until the Cities be wasted without Inhabitant, and the Houses without Man, and the Land be utterly desolate.* The foregoing Chapters will inform us of the Sins that procur'd this Threatning, 'twill be well if we do not find our Names or Characters there.

I must not break off this part of my Discourse without mention of the final Consequent of prevailing Iniquity, and that is, that the Inhabitants of such a Nation shall go down to Hell by Thousands ; and *England* that hath been lifted up to Heaven by Divine Favours, shall be thrust down to the bottomless Pit for her aggravated Abominations. Eternal Death is the Wages of Sin ; and can we bear this Thought, that the Place of Torment shall be throng'd with our Neighbours and Acquaintance, and the Dominions of Hell peopled out of the Land of

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our Nativity? *Multitudes, Multitudes in the Valley of Decision*, when the Heathens shall be awakened, when the Lord shall sit there to judge the Nations round about, Joel 3. 12, 14. What a terrible Forethought is it, if almost all *England* should be plac'd at the Left-hand of the Judge in that day, and fall under the Sentence, *Depart ye cursed*? And perhaps Numbers of our own Kindred, ruin'd by the growing Vices of the Nation, shall stand amongst the Guilty, and expect the Vengeance. Let a natural Compassion touch our Hearts here, and move us by proper Methods to put a stop to spreading Wickedness. Let us use our utmost Efforts to quench that Fire which will burn to the lowest Hell.

The *Third* Proposal was to mention the Discouragements that attend this Work of Reformation, and try to remove them.

I. Reproaches and Scandals have been cast plentifully upon the Societies for Reformation: These are ready to sink the Spirits of such as are engag'd in the Work, and affright others from joining their Assistance. But have you learn'd *Christ*, as to shrink at his Ser-

vice,

in vice, and retire because the World hates you, and gives you ill Language? Consider the Captain of your Salvation, what a Sea of Malice and Reproach he past thro' when he came down from Heaven to take upon him the Work of a Reformer; The Gentiles had wofully darkened and lost the Light of Nature; and the Jews wretchedly corrupted the Law of God when he came into the World: His Business was to restore Religion, to destroy the Works of the Devil, and repair the Ruines of Mankind: This was his blessed Errand and Design, yet where-soever he went, Slander with all her Tongues stood ready to assault him; He was abused with the odious Names of a *Glutton* and a *Wine-bibber*: His own Nation cry out against him, *He hath a Devil and is mad*, John 10. 20. Are ye not willing to follow so glorious a Leader thro' Honour and Dishonour, thro' good Report and bad Report, especially when he employs you in his own Work too? Consider him who indur'd the Contradiction of the Sinners against himself, and despis'd the Shame, as well as indured the Cross, lest he be wearied and faint in your Minds, Heb. 12. 2, 3. And consider that most

incouraging Discourse which ye have heard on this Text. The Prophets, the Apostles, the Martyrs and Confessors have even been the Reformers of the Age in which they lived : And are we ashamed to have our Names inserted in this noble Catalogue ? The Reformers of Doctrine since the Days of Popery are mention'd with everlasting Honour ; and why should a Reformer of Lives and Manners be reckon'd a scandalous Title ? But let us examine these Scandals a little more particularly, that by discovering the Injustice, the Impudence and Falsehood that is mingled with 'em, you may learn to despise them all.

(1.) They say, *Ye are Busy-bodies, 'Tis the Magistrates place to punish Vice, 'Tis his Work to put the Laws in Execution, and not yours.* Answer them, that ye are but Assistants to the Magistrate in that Work ; and all her Majesty's Subjects are required to assist Persons in Authority in the Discharge of their Office. How could a Magistrate punish Sin, or execute the Penalties of the Law, if no Criminals were found out, and seiz'd and brought before him ? It becomes therefore every good Subject of the Queen, every Lover of

his

his Country, and every Servant of the Living God, to lend his Hand to this Work : You are not call'd to the uncharitable and Anti-christian Task of afflicting tender Consciences for different Sentiments in Religion. Prince and People are well agreed that Violence is not the true Method of promoting the Gospel of Peace. Conscience is not so much as pretended by the Sinners which you persecute ; they are common Nuisances, and the Reformation of 'em is a publick Benefit to Mankind.

(2.) They cry out upon you as *severe and cruel, and uncompassionate ; that you deal hardly with your Neighbours, by bringing them to publick Justice.* Here I am bold to answer for you, that it is uneasy and self-denying Work, and that you had rather be imploy'd in propagating Virtue by milder Methods, if they might but obtain Success. Here I must also ask Liberty to say for my self, that 'tis an unpleasing Task to me to excite you to accuse even your vicious Neighbours, and awaken the Rod of the Magistrate to punish them : But I am convinc'd of the Necessity of carrying on this sort of War against Sinners, lest the whole Nation

become a Field of Wickedness. I had rather, much rather preach the Gospel of the Grace of God, and that large Forgiveness of his which hides a Multitude of Sins: I had rather be relating to you Divine Histories, how the *Accuser of the Brethren has been overcome by the Blood of the Lamb*. But when the *Dragon* and his Angels raise a War in a Christian Kingdom, *Michael* and his Angels must fight too, and sometimes 'tis necessary to use the Weapons of Civil Authority against them. I was constrain'd to this kind of Discourse after I had meditated a gentler Subject, by several Gentlemen of your Number providentially assuring me, there was never more need of severe Discipline than now: for that you had lately discover'd many Assemblies of unnatural Lust, and the fatal Contagion was spreading among Multitudes. You desired me to excite you all to a vigorous and mortal Pursuit of Wickedness in all its private Haunts and Corners, that it might be brought to Light, and be rooted out for ever.

But I return to answer the Accusation brought against you of *Cruelty and Unkindness*: So may a Surgeon be call'd unkind and

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and cruel, whose Design is to heal ; but a dangerous Tumor, or a latent Ulcer. first demands the Incision-Knife, or the Actual Cautery ; Cutting and Burning must be the first and immediate Work, that the dead Flesh or the *Callus* may be removed, and a way made for healing Medicines. Punishment is to be inflicted on those on whom Perswasion has no Force. There are some Sinners whose Consciences are wrapt in Scales of Hardness, and the Sword of the Magistrate is the only Instrument that can make way to the sensible and tender part, if any such remain within : Then perhaps the Thoughts of a God or a Hell may have some Influence to reclaim, and the Promises and Graces of the Gospel be successfully preached and administered to allure them to Piety. This sort of Cruelty is an Instance of the truest Kindness. Our Lord *Christ* himself who was Love incarnate, and preach'd the Gospel of Peace, yet once saw Reason to practise punishing Zeal, when he overturn'd the Tables of the Money-changers, and scourged the profane Sheep-Merchants out of the Temple, *John 2. 15.* Thus the God-Man whose Compassion to Sinners was stronger than Death,

Death, exercis'd his Anger and Resentment against the Breakers of the Laws of Heaven and his Country, and the Transgressors were whipp'd and fin'd. Severe Justice toward single Sinners is sometimes made by Divine Grace a blessed Method of their own Salvation, and if it appear hard in some particular Instances, and should not effectually reduce the Transgressor, yet it is often found of necessary and happy Use for the Welfare of a whole Community, by deterring others from the same Crimes.

(3.) They complain that you are *partial, and have a Respect of Persons. Some you prosecute without Mercy, and you indulge an Escape to others who are equally criminal.* Answer them that you pursue Vice impartially wheresoever you find it, and that you follow those Methods that may most effectually reclaim Mankind. Tell them that you make no Distinction between Transgressors of high or low Degree; you put no Difference between the Guilty, whether they belong to your own Party and Profession, or to another. Assure them that in this Case you are unwilling to know a Friend or a Brother, even as the Sons of Levi when they

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they girt on their Swords in the Camp of Israel, and consecrated themselves that Day to the Lord, every Man upon his Companion, his Neighbour, his Brother and his Son, *Exod. 32. 26, 27, 29.* But the Apostle Jude seems to direct you to make a Difference in other respects with *Compassion and Fear*, treating those more severely *that are Mockers and Sensualists walking after their own ungodly Lusts*, *Jude 18, 19, 22.* The very Design of the Work of Reformation seems to require that a Distinction be made between young and old Offenders, between the Bashful and the Impudent, the trembling Transgressor and the obstinate Wretch that has no Sense of Guilt or Shame: Some may be reclaim'd forever by one Admonition or Reproof, others must be sharply chastis'd to make them feel the Conviction. Yet it needs Divine Prudence to practise these Directions aright; and sometimes you must be forc'd to make no Distinction at all where Nature and Virtue seem to desire one, lest the Enemy should take occasion to revile your Conduct. May the God of Wisdom and Counsel be ever near you and direct you to pursue your glorious Designs by the most successful and unreproachable Methods!

(4.)

(4.) You are charg'd with *tempting others to sin that you may accuse them*. But this Slander is so malicious, and so inconsistent with your Design, that your Enemies can perswade but few to believe it. The standing Rules of your Societies bear witness against it, and your constant Practice refutes the Lie. 'Tis easy to accuse in general, and fling **impudent** Falshoods in gross upon the fairest Reputation; but you have made frequent and bold Appeals to your Reproachers, and none of them have been able to fasten the Charge by any *particular* Proof upon any of the Members of your Societies.

Affronts and Railings you must sometimes expect to meet with, *Blessed are ye when Men shall revile you, and speak all manner of Evil against you falsely for the Sake of Christ and his Name, rejoice and be exceeding glad*, Mat. 5. 11. Bind the Reproaches of Christ to you, as your Ornament and Glory. Go on dauntless against such Oppositions. If you know how to encounter these I have mention'd with Courage, you may condemn all the rest. Adore that God that has kept the Honour of your Societies hitherto;

hitherto; and so supported their Credit, that the Spite of all the Powers of Darknes, and the Smoak of Hell hath not been able to fully your Reputation, or sink your Esteem amongst the Men of Wisdom and Virtue.

II. Another Discouragement you meet with proceeds from the Magistrates. Some of the inferiour Rank refuse to assist you in seizing the Criminals whom you have discover'd: And some in higher Stations that should punish the Vicious, rather brow-beat and discountenance the Reformers. But our God be praised, that there are some of higher and lower Rank that join their Hearts and their Hands with yours. Their Zeal and Power are engaged in the Wars of the Lord against Sin: May their Names be honour'd upon Earth, and their Reward be great in Heaven! But let such as appear on the Side of Sin blush and be asham'd that they should use the Authority which they receive from God, to countenance or favour the Enemies of his Holiness: Let them know that there is a *Higher than the highest* on Earth, that beholds *the perverting of Justice*.

Justice and Judgment in a Province, Ecclesi.
 5. 8. Let them be put in Mind of that
 awful Judgment-Seat, before which all
 Mankind must stand upon a Level;
 where their Commissions cease for ever,
 and their distinguishing Ranks of Place
 and Power are known no more. Tho
 it hath been said, Ye are Gods, yet ye
 shall die as Men. Remember therefore
 the Tribunal to which you must give up
 an Account of your Magistracy. What
 will you say to the Judge, whose Eyes
 are a Flame of Fire, when he shall de-
 mand of you, Did ye indeed speak *Righ-*
teousness on the Earth? Did ye judge
uprightly, O ye Sons of Men? Psal. 58. 1.
 Have ye stood for the Praise of them that
 do well, and been a Terror to evil Doers,
 or have you bore the Sword in vain?
 Wherein have ye appeared the Ministers
 of God, if ye have never executed Wrath
 upon him that doth evil? Rom. 13. 3, 4.
 Then shall the Sentence of the Lord go
 forth against those that have justify'd the
 Wicked for Cowardice or for Covetous-
 ness. For to justify the Wicked is an equal
 Abomination in the Sight of God as to con-
 demn the Righteous, Prov. 17. 15.

III. The Loss of Time and the Expence of Money in the Prosecution of Vice thro' the Courts of Justice, is more than your private Circumstances will bear. This I confess is a Discouragement to some, but we may find some Relief for it. 'Tis true you are not to neglect the necessary Duties that you owe to your Families, and let your own Household starve, while you are endeavouring to ruin the Household of Satan. But there are many Leisure-Hours of Life that may be employed in this holy Warfare; and the Time spent in this Service will turn to good Account in the Days of Eternity. As for the Expence of Money which is necessary to carry on this War, there are some Hundreds of Gentlemen and Ladies in the present Assembly, that can answer this Objection much better than I. My best Method of answering it, is but to perswade you, my honoured Friends, to attempt and try what you can do towards it. One Line under your Hands, or a single *Item* in your Will, is an Answer more to the purpose than whole Sheets of my Writing, or than if I should continue my Discourse till the Sun go down. The Charge of the Prosecution

secution of lewd Houses is very great, as I'm inform'd, and had the Societies more Assistance of this kind the Reformation would be carry'd on more sensibly. Let me address the richer part of this Audience! Will it not be a joyful Prospect on your dying Bed to think that the Battle grows strong against Sin when your Heads lie low in the Dust, and that by Means of the Sinews you have added to the War in your last Testament? Will it not be a hopeful Evidence of your Hatred of Sin, that you contend against it even in the Grave, and maintain an everlasting Fight?

IV. The Danger and Risk of Life in this Cause is another Discouragement: But was there ever any War without Danger, or Victory without Courage? Besides, the Perils you run here are almost infinitely less than those which attend the Wars of Nations, where the Cause is not half so divine. The Fields of Battle in *Flanders* and almost all over *Europe* have drunk up the Blood of Millions, and have furnish'd Graves for large Armies; but it can hardly be said that you have hitherto *resisted unto Blood striving against Sin* Heb. 12. 4. In a War

War of more than twelve Years Continuance there has but one Man fallen. The Providence of God has put Helmets of Salvation upon your Heads. Some of you can relate Wonders of Deliverance and Safety, when you have been beset by Numbers, and their Rage has kindled into Resolutions of Revenge: the Lord has taken away their Courage in a Moment, the *Men of Might have not found their Hands*; thus he has caus'd even the *Wrath of Man to praise him, and the remainder of Wrath he hath restrained*, Psal. 76. 5, 10. Read over this Psalm, and with divine Valour pursue the Fight. But if your Life should be lost in such a Cause as this, it will be esteem'd Martyrdom in the Sight of God, and shall be thus written down in the *Book of the Wars of the Lord*. Believe me, these red Lines will look well in the Records of Heaven, when the Judgment shall be set, and the Books opened in the Face of Men and Angels.

The *Fourth* Head of my Discourse shall address you with some Hints of Encouragement, and I shall not much enlarge upon them, since a Review of the excellent Sermons that have been publish'd on

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this

this Occasion may administer to you more Spirits and Vigor to promote this Re-forming Work, this War with National Iniquities.

Consider, *First*, What abundant Success you have already had in these pious Labours ; you have seen part of your Hopes already accomplish'd. Wickedness is put out of Countenance : Impiety is not so publick as once it was, nor Religion so much affronted : We may now walk the whole Length of the City, and our Ears not be afflicted with one Oath or Blasphemy. There are not so many Violations of Decency in the Streets, nor Inroads upon Modesty and Honour. Virtue is not so much ashamed to appear as once it was, nor afraid to wear its own Colours. The Remainder of your Work is attended with greater Ease : You have been successful in the first Onset, proceed then with Pleasure, and finish the glorious War. Let others be encouraged to lift themselves in this Service, which is now grown more tolerable since the Fore-runners have broke down the strongest Bars of Difficulty, have made rough Ways plain for those that follow, and have
born

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born the Burden and Heat of the Day.

Consider again what an Influence you have had to save the Nation from overflowing Iniquities, and perhaps also from overflowing Scourges. Surely you have been some of those that have mourn'd in secret for all the Abominations that were done in former Years in the midst of the Land, and no doubt there is a divine *Mark set upon your Foreheads*, which the destroying Angel shall read, if ever he be sent thro' the midst of the City to slay utterly the old and the young, Ezek. 9. 4. But ye have been some of those that hitherto have stood in the Breach, as *Phinehas* did, when the Anger of the Lord has been breaking in upon the Camp of our *Israel*. *Ye have been zealous for his Name Sake*. Ye have executed Judgment, and *turn'd away the Wrath of the Lord*, Numb. 25. 11. And as we have Reason to believe your Interest in the Court of Heaven has been considerable on the Peace of the Nation; so it is unknown what valuable Service ye have done for particular Souls. Perhaps there are some that bless God at this Day for the first inward Convictions of Sin which they received by your providential Discovery of their

Vices. Perhaps there are some now in Heaven, whose stupid Consciences you first awaken'd, and made them more susceptible of the Impressions of the Gospel. Go on then according to the Advice of Solomon, Prov. 23. 13, 14. *With-hold not Correction from the Child, for if thou beatest him with the Rod he shall not die. Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.* Go on with this Design to convert the Sinner from the Error of his way. Thus shall ye save his Soul from Death, and by the Discovery of a few ye shall hide a Multitude of Sins, James 5. 20.

Consider that you are engaged on the Side of God, you are fighting his Battles, and the Inscription of your Banner is *Jehovah-nissi*. Think on the high Honour that he hath bestow'd upon you by translating you out of the Kingdom of Darkness into the Kingdom of his dear Son, and employing you in this Service. Remember that ye were once on the Side of Sin, and Rebels against Heaven, alienated from the Life of God, and Enemies in your Minds by wicked Works, Colos. 1. 21. O Give him the Glory of his reconciling and renewing Grace; and when you behold Sinners

ners wallowing in their Pollutions, let each of you cry out with Wonder and Thankfulness, " Lord, who or what am I, that thou shouldst draw me out of that Sink of Sin in which the World dwells! that thou shouldst pluck me as a Brand out of the Fire! that thou shouldst make so sweet a Difference betwixt me and others, who am by Nature a Child of Wrath, even as they! O why was not I suffer'd to run to the same Excess of Riot, and be expos'd to the same Punishment and Shame! While you are endeavouring to reclaim others, let your Hearts offer up many a grateful Sacrifice of Praise to God for your selves: adore his restraining Mercy and recovering Love. This will maintain a right Frame of Spirit within you, and a true Tenderness for the Souls of those whom you punish: Rest not till you enjoy the brightest and most delightful Evidences of regenerating Grace in your own Souls; this will make all your future Labours for God more abundantly pleasant and easy.

Consider also that God is engag'd on your Side. He manages his Providence, he

he sends his Ministers, his Gospel, and his Spirit to reform the Nature of Men and to destroy Sin from the Earth. Be often upon your Knees with your Hands lifted up to Heaven, and engage the Continuance of Divine Presence with you: proceed and pray heartily for your own Success: wrestle with God by Supplication, that Sin his Enemy may be overcome, and the Sinner whom you prosecute may be reduc'd to Piety, and saved in the Day of the Lord. Let the Hand of Prayer never hang down while the Rod of Battle is lifted up against Amalek, for 'tis only by divine Assistance that ye can prevail. Ye have the Blessing of the Lord upon you for your Encouragement, and the Hearts and Prayers of all good Men with you, tho you have not all their Hands. There was a bitter Curse of old pronounc'd by an Angel against Meroz, meerly for a Neglect of the Divine Warfare, I pray heartily that it may light on none of our Heads: *Judg. 5. 23* Curse ye Meroz, (said the Angel of the Lord) Curse ye bitterly the Inhabitants thereof, because they came not to the Help of the Lord, to the Help of the Lord against the mighty. 'Tis much more pleasant to

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ne to read the Blessing that follows, and
apply it with a little Variation to our
present Purpose, *ver. 24, 26. Blessed above
Women shall ANNE our Sovereign be;
Blessed shall she be above Women in the Tent,
on the Throne. She puts her Hand to
the Work of Reformation, and her Right
Hand lifts up the Rod of God against
Profaneness and Immorality. Blessed
are all those that assist her in this Work,
according to their several Ranks and Ca-
pacities. My Heart and the Hearts of all
my Fathers and Brethren in the Ministry,
are towards the Governours of this City
that offer themselves willingly amongst the
People for this Service. Bless ye the Lord,
ver. 9.*

Consider in the last Place for your En-
couragement, that ye are engag'd on the
Side of certain Victory; for Sin must be
destroy'd for ever. The old Serpent
that deceives the Nations must be cast
out. The new Heavens and the new
Earth must appear, wherein dwells
Righteousness. It was doubtless an en-
couraging Word to the Israelites in all the
Troubles that ever they met with from
Amalek in following Ages, that the Lord
himself would have War with that People from
Gene.

Generation to Generation, and that the Name of Amalek should be blotted out from under Heaven. Tho Amalek be the first of the Nations, yet his latter End shall be that he perish for ever, Numb. 24. 20. Therefore the Commission of the Lord to Saul ran thus, 1 Sam. 15. 18, 19. Go, and utterly destroy the Sinners the Amalekites, and fight against them until they be consum'd. Wherefore then do we not arise and obey the Voice of the Lord, and contend against obstinate Sinners under the Banner of our blessed Redeemer? Assurance of Conquest should give Spirits and Courage for the Battle. Whosoever make War with the Lamb, the Lamb shall overcome them, for he is Lord of Lords and King of Kings, Rev. 17. 14. Out of his Mouth goes a sharp Sword to smite the Nations of the ungodly, and on his Head are many Crowns, Rev. 19. 12, 15. Cease not then to lift up your Hands against Iniquity till it be blotted out from under Heaven. Be ye faithful to the Death in maintaining the War with Sin, and ye shall receive a Crown of Life and Righteousness. Amen.

The E N D.